Pope Pius

HIS

Profession of Faith

VINDICATED

FROM

NOVELTY

IN

Additional Articles.

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Pope *Pius's* Profeſſion of Faith vindicated from Novelty in Additional Articles.

THE greateſt ſcandal pretended againſt the Church of *Rome*, are the *Additional* Articles of Pope *Pius's* IV. But what is moſt remarkable in this matter, is, that Thoſe ſort of Chriſtians are moſt forward in condemning this Prelate for this Addition, who for *Four and Twenty* Articles in his Profeſſion have *Nine and Thirty* in their own. From whence any Thinking man will conclude, That either *Adding* of *Articles* is no neceſſary ſcandal to a Church; or if it be, that That Church is the moſt ſcandalous of all, which crying out againſt *Additions*, has yet more Additions than any. The thing therefore to be enquir'd in this place, is, Whether there be Authority in the *Catholic Church* of Chriſt, which-ſoever it be, to make any *Addition* of Articles to the *Apoſtles Creed*, and require other terms of Communion, beſides the Aſſenting to what is *Expreſs'd* in that Symbol? And this, without farther Preamble, is to be reſolv'd into the *Affirmative*, both according to the Principles and Practice of the Church of *Rome* and of *England*.

The Point is evident, from the acknowledg'd Practice of the Primitive Church, in the time of her Confeſſed Purity. For the *Apoſtles Creed* having been the only

Summary of the Christian Faith known in the First Three hundred years: at length upon occasion of the *Arian Heresy*, another *Creed* is compos'd by the Council of *Nice*, with an Express Condemnation and detestation of that new broachd Error, in the addition of these Words, in relation to the Divinity of the Son. *I believe in One Lord Jesus Christ, the only begotten Son of God, born of his Father before all worlds, God of God, Light of Light, very God of very God, Begotten not made; Consubstantial to the Father.* And without the express assenting to this *Addition*, none could be admitted to *Ordination*, or be acknowledgd as Members of the Church. The *Arians* at the same time clamouring against the Council and Bishops for this pretended *Imposition*, and for their exacting new terms of Communion, especially as to the word *Consubstantial*, which they said was an *Invention*, no where found in *Scripture*, nor in the *Apostles Creed*, nor in the Fathers of the foregoing Ages. However, this *Nicene Creed* was received by the whole Church, notwithstanding this noise of *additional Articles*, and the subscription to it is requir'd by the Church of *England*, *Art.* 8. where 'tis said, *It ought throughly to be receiv'd and believ'd.*

Another Formulary of Faith there is, known by the name of St. *Athanasius's Creed*, which many suppose to be made by this Prelate, and offer'd to Pope *Julius* in his own Vindication against the calumnies of the *Arians*, *An.* 340: But others, upon very probable grounds, are of opinion, that 'twas not compos'd by this Bishop, but several years after, when the Controversie arose concerning the *Procession of the Holy Ghost*. But however, notwithstanding this uncertainty of its *Author*, and of the *Time* when 'twas made; notwithstanding its containing several Articles concerning the *Trinity*, the *Persons*, and *Procession* of them, of which there is no express

mention

mention in *Scripture*, nor in the *Apoſtles Creed*, nor in that of *Nice*: yet this Creed was univerſally receiv'd heretofore by the Chriſtian Church, and with all its *additional Articles* is admitted by the Church of *England*, and ordered, *Art.* 8. to be *throughly receiv'd and believ'd*. So that *except every one do keep that Faith whole and undefiled, without doubt he ſhall perſh everlaſtingly*.

Forty years agen after this time of *Athanaſius* (*viz.* 481.) an *Addition* was made to the *Nicene Creed* above-mention'd, by the Council of *Conſtantinople*, which condemning *Macedonius*, for denying the *Divinity of the Holy Ghoſt*, inſerted theſe words, in deteſtation of his Hereſie, into the Creed, *viz. And in the Holy Ghoſt, the Lord and Giver of Life, who proceeds from the Father, who with the Father and the Son together is ador'd and conglorifi'd who ſpake by the Prophets.* And with this *additional Article*, beſides ſeveral others, *viz. Begotten of his Father before all worlds*, againſt the Blaſphemy of *Photinus*; *Whoſe Kingdom ſhall have no end*, againſt the *Millenaries*. *I believe one Holy, Catholic, and Apoſtolic Church. I acknowledge one Baptiſm for the remiſſion of ſins*; *And I look for the Reſurrection of the Dead, and the Life of the World to come.* All which being added by this ſecond General Council, yet this *Creed* was receiv'd over the whole Church, as the Symbol of the Catholic Faith; and in this nature 'tis receiv'd by the Church of *England*, and recited in her public Service, tho' ſtill with a yet farther addition of theſe words, *Filioque, and the Son*; which words are no where found in *Scripture*, ſcarce read in the *antient Fathers*, not known *when* or by *whom* they were firſt inſerted; allow'd by ſome particular Churches, and for many years diſapprov'd by others; not generally receiv'd over the *Weſt*, till above four hundred years after; nay, not yet admitted by the *Grecian Church*, which upon this

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Score ſtands divided from the *Weſtern*, pretending the reaſons above-mentioned for their refuſal, *viz.* Becauſe 'tis not in Scripture, nor expreſs'd in antient Fathers; and becauſe the Fathers of the *Conſtantinopolitan* Council, in the *Proceſſion of the Holy Ghoſt*, mention'd the *Father* without the *Son*, therefore they will not allow of this *Addition*, which aſſerts him *proceeding from the Father and the Son.* Thus they ſtand; and yet, notwithſtanding all theſe Difficulties, the Weſtern Church, and particularly the Church of *England*, receives this Creed with this *Addition*, and ſo recites it in her Common-Prayer in the Communion-Service; *Who proceedeth from the Father AND THE SON.*

Thus we ſee ſeveral *additional Articles* made to the *Creed* of the Apoſtles by the *two firſt General Councils*, and the aſſenting to them exacted from the Faithful; ſo that 'twas certainly in thoſe former Ages allow'd as Good and Lawful. And if now it ſhall be judg'd inconſiſtent with the *Apoſtolical Doctrin*, and *Purity* of the *Catholic Church*; not only the *Primitive Church* ſtands condemn'd for making ſuch *Additions*, but likewiſe the Church of *England* for receiving them, and requiring a ſubſcription to them from ſo many of her Members.

But whil'ſt we ſpeak of *Adding* to the *Apoſtles Creed*, what need we look beyond the *Nine and Thirty Articles* of the Church of *England*, in which are many particular Points not found in the *Symbol* of the *Apoſtles*, nor yet in any of the foremention'd *Creeds* of the *Primitive Church?* There we ſee great variety of *additional Articles*, concerning the *Canonical Books*, *Free-will*, *Juſtification*, *Good works*, *Works before Juſtification*, *Works of Supererogation*, *Predeſtination and Election*, *the Church*, *General Councils*, *Miniſtring in the Congregation*, *the Sacraments*, *the ſecond Book of Homilies*, *Civil Magiſtrates*, &c. not one

one of which Points is in the *Apoſtles Creed*, or other *Symbol* of the Antient Church; and yet the *ſubmitting to them in the plain and full meaning of the words*, is required by the Church of *England*. Which is a Demonſtration, that ſhe has not ſo great an averſion to *additional Articles*, as ſhe pretends, whilſt ſcrupling to ſubſcribe to *Twelve* of the Church of *Rome*, and dividing from her on this ſcore, ſhe exacts from her own Children a ſubmiſſion to More than double the Number.

Kings Declaration before the Articles.

Hence 'tis evident, that *adding to the Apoſtles Creed*, is ſometimes Lawful, according to the Doctrin of the Church of *England*; *viz.* When 'tis for the preſerving *Unity* in Religion, and preventing *unneceſſary Altercations, Diſputations or Queſtions to be rais'd, which may nouriſh Faction both in Church and Common-wealth*; as appears from the Declaration prefix'd to the *Articles*. And if this be lawful for her; why not in the Church of *Rome*? Since 'tis certain what the Council of *Trent*, and Pope *Pius* did in this kind, was for the preſerving *Unity*, and putting a ſtop to thoſe unneceſſary Diſputes and Cavils, with which *Luther* and *Calvin*, with their Adherents, rais'd a Faction both in Church and State.

From this ſhort Proſpect we have had here of the *Primitive Church* of Chriſtians, we may ſee it was their Practice, as often as any Error was raiſed againſt any Point of Receiv'd Doctrin, to condemn the Error and the Abettors; and to declare the oppoſed Doctrin to be *Orthodox*; and, for the preventing all kind of miſtakes in the Faithful, to inſert the ſaid Doctrin into a Profeſſion of Faith, and order it to be publicly us'd. And this was never look'd upon, as a making or Coyning New Articles of Faith, but only as a *declaring* ſome Point

Point *expresly* to be believ'd, which was before the Declaration, a True and Orthodox Doctrin of the Church, tho' it may be, not *explicitly* believ'd by all its Members. This was the case of the *Nicen Creed*, of *Athanasius's Creed*, of the *Constantinopolitan Creed*; and I presume upon these Grounds, the Church of *England* will pretend to vindicate her *Nine and Thirty Articles*. By this Rule, at least the Church of *Rome* has proceeded in all the *Professions of Faith* at any time set forth by her, and particularly in that of *Pope Pius* the *4th.* who Collected those Articles at that time, in opposition to the then broach'd Errors of *Luther* and *Calvin*. The *Adding* therefore of *Articles* upon *such an occasion*, being the acknowledg'd Practice of the *Primitive Church*, and of necessity to be allow'd of by the Church of *England* in her own Defence, as having done the like; We have now only to enquire, whether the Doctrin propos'd in the Profession of *Pius* the *4th.* be according to *Scripture*, and the *Sense* of the *Primitive Fathers*; if it be not, they do well that reject it; but if it be, the noise of *Additional Articles* will be but a weak Justification of those, that have made a breach in the Church upon this score.

The Profession of Pope *Pius* IV.

I stedfastly admit and embrace Apostolical and Ecclesiastical Traditions, and other Observances and Constitutions of the Church.

THis Article, as far as concerns the Assenting to all such Doctrins and Practices, as were first taught and

and obſerv'd by the Apoſtles, and have been convey'd down to us by the conſtant Profeſſion of the Faithful in Succeeding Ages, is Founded upon Expreſs Scripture: As in 2 *Theſ.* 2.15. where St. *Paul* delivers this poſitive Command; *Brethren, ſtand faſt, and hold the Traditions, which ye have been taught, whether by Word, or our Epiſtle.* Where he diſtinguiſhes two ways of delivering the Sacred Truth, one by *Writing*, the other by *Word of Mouth*; and the Doctrin is to be held faſt, according to the Command of the Apoſtle, whether it be deliver'd the *one way* or the *other.* And again 2 *Tim.* 2. 2. The ſame Apoſtle thus directs *Timothy*: *The things that thou haſt heard of me, among many witneſſes, the ſame commit thou to Faithful Men, who ſhall be able to teach others alſo.* Where St. *Paul* takes care, that what he had taught the Faithful, tho' only *heard from him*, might be obſerv'd, and convey'd down to Poſterity, by their *Teaching* of others. This Doctrin is likewiſe acknowledg'd as Apoſtolical by the Primitive Fathers; as by St. *Chryſoſtom* upon the words of the Apoſtle now cited to the *Theſſalonians, Hom.* 4. Where he ſays thus; *Hence 'tis manifeſt, that, They* (the Apoſtles) *have not deliver'd all in their Epiſtles, but many things alſo without Writing, which are likewiſe to be believ'd. Let us therefore eſteem the Tradition of the Church worthy of Credit. 'Tis a Tradition, enquire no farther.* And St. *Epiphanius hær.* 61. *'Tis neceſſary to admit of Tradition; for all things cannot be found in Scripture; and therefore the Holy Apoſtles deliver'd ſome things in Writing, and ſome by Tradition.* And

St. *Gregory Nyſſ.* l. 3. *cont. Eunom.* p. 126. *'Tis a ſufficient Proof of our Doctrin, that we have received it by Tradition from our Anceſtors; it having been left us, as an Inheritance, by the Apoſtles, and convey'd down to us, by a continued Succeſſion of the Faithful in all Ages.*

As to the admitting the Obſervances and Conſtitutions of the Church, 'tis what is Commanded by St. *Paul* to the *Hebrews*, c. 13. 7. 17. *Remember them, which have the Rule over you. Obey them that have the Rule over you, and ſubmit your ſelves; for they watch for your Souls, as they that muſt give account.* And this was the Practice of the Apoſtles, even of St. *Paul* himſelf and *Silas, who as they went through the Cities, they deliver'd them* (the Faithful) *the Decrees for to keep, that were ordain'd of the Apoſtles and Elders, which were at* Jeruſalem. *And ſo were the Churches Eſtabliſh'd in the Faith,* Acts 16. 4, 5.

I alſo admit the Holy Scripture according to that Senſe, which Our Holy Mother the Church has held, and do's hold; to whom it belongs to judge of the True Senſe and Interpretation thereof. Nor will I ever admit or Interpret it otherwiſe, than according to the Unanimous conſent of the Holy Fathers.

This is founded upon that Doctrin deliver'd by by St. *Peter* 2 *Ep.* 1. 20. *No Prophecy of the Scripture is of any Private Interpretation:* And if it be not of private Interpretation, private Perſons

ſons muſt apply themſelves for the True Senſe of it to ſome others; and to whom, but to thoſe whom God has put over them, whom he has Commanded them to *Hear*, to *ſubmit to*, and *obey*; to thoſe, who by God's appointment are to *overſee*, and *Feed the Flock*, *Act.* 20. 28? And this is the *Church* of Chriſt, who inſtructs without danger of deceiving, becauſe *ſhe is the Church of the Living God, the Pillar and Ground of Truth*, 1 *Tim.* 3. 15. And Teaches with an aſſurance of not leading into Error; becauſe Chriſt is *with her alway, even unto the end of the World* (*Mat.* 28. 20.) And by his Spirit of Truth *will guide her into all Truth.* (*Jo.* 16. 13.) So that tho' Private Perſons in interpreting the Scriptures, may *wreſt them unto their own deſtruction*, (2 *Pet.* 3. 16.) Yet thoſe who hear the Church, which by our *Creed* we are bound to believe, ſhall hear the Truth, becauſe *ſhe* has the *Promiſe* of the *Divine aſſiſtance*, which can never fail; and he that neglects to hear her ought to be look'd on no better than an *Heathen, and a Publican*, (*Mat.* 18. 17.) And this it was St. *Auguſtin* deliver'd, and obſerv'd, *l.* 1. *Cont. Creſc. Gram. c.* 33. *Then*, ſays he, *we follow the Truth of the Scriptures, when we do that, which has ſeem'd good to the whole Church, which Church is commended to us by the Authority of the Scripture: To the end that becauſe Holy Writ cannot deceive, whoſoever is affraid of being deceiv'd by the difficulty of this queſtion, may conſult the Church concerning it; which, without leaving room to doubt, the Holy Scripture demonſtrates.* And again, *de Unit. Ec. c.* 19. *If we had any Wiſe Man*, ſays he, *whoſe Authority*

was recommended to us by Christ himself; we could no ways doubt of following his Judgment, having consulted him upon this Point; lest in refusing, we should not so much seem obstinatly to withstand him, as Jesus Christ our Lord, by whose Testimony he was recommended to us. But Christ has given Testimony of his Church; and as this Church directs, you ought with all readiness obey: And if you will not; 'tis not to me you are disobedient, or any Man; but most perversly to the prejudice of your own Soul, you withstand Christ himself, because you refuse to follow the Church, which is recommended by his Authority, whom you judge it a wickedness to resist.

I do also Profess that there are truly and properly seven Sacraments of the New Law, instituted by our Lord Jesus Christ, and necessary for the Salvation of Mankind; tho' all be not necessary for every one; to wit, Baptism, Confirmation, Eucharist, Penance, Extream Unction, Order and Matrimony; that they confer Grace, and that Three of them, Baptism, Confirmation, and Order, cannot be reiterated without Sacriledge.

The *Holy Scripture* no where assigns the *Number* of the *Sacraments*, either of their being *Two* or *Seven*. Neither do's it give us the *Definition* of a *Sacrament*; and the Word is not so much as nam'd in the *English* Translation, and only once in the *Vulgar*, *viz. Ephes.* 5. 32. Speaking of Matrimony. All that we believe therefore in this Point, we receive from the *Church*, as it has been deliver'd, founded

founded upon the Doctrin of the *Fathers*, and the *Senſe* of the *Scripture*. As to *Baptiſm* and the *Lords Supper*, theſe are allow'd by the Church of *England*; and 'tis as evident in all the reſt. *Confirmation* was held to be a Sacrament heretofore, by *Theodoret ad cap.* 1. *Cant.* Before him by St. *Auguſtin*, *l.* 2. *cont. Ep. Pet. c.* 104. Before that by St. *Cyril of Jeruſalem Cat.* 3. *Myſt.* Before that by St. *Cypr. l.* 1. *ep. ult.* and *Tertullian*, *de Reſur. Carn. c.* 8. And 'tis plain in Scripture, *Act.* 8. 17, 18. *Then laid they their hands on them, and they receiv'd the Holy Ghoſt. And when* Simon *ſaw, that through laying on of the Apoſtles hands the Holy Ghoſt was given. Penance* or Sacramental Abſolution by a Prieſt is held to be a Sacrament by St. *Auguſtin Con.* 2. *in Pſal.* 101. *Et ep.* 180. By St. *Jerom ep.* 1. *ad Heliod.* By *Irenæus l.* 3. *c.* 4. and 'tis taught in *Scripture*, *Jo.* 20. 22. *Receive ye the Holy Ghoſt, whoſe ſoever Sins ye Remit, they are Remitted unto them; and whoſe ſoever Sins ye Retain, they are Retain'd. Extream Unction* was held to be a Sacrament by St. *Chryſoſtom l.* 3. *de Sacerd.* By St. *Jerom c.* 4. *Oſeæ.* By St. *Auguſtin l.* 5. *de Baptiſ. c.* 5. By *Origen* likewiſe and *Tertullian*, and it is expreſly deliver'd in Scripture, *James* 5. *v.* 14, 15. *Is any Man ſick among you? Let him call for the Prieſts of the Church, and let them pray over him, Anointing him with Oyl in the Name of the Lord, and the Prayer of Faith ſhall ſave the ſick, and the Lord ſhall raiſe him up; and if he be in ſins, they ſhall be remitted him. Ordination* was held to be a Sacrament by St. *Auguſtin l.* 2. *cont. ep. Parm.* By *Origen Hom.* 7. in *Jerem.* and *Tertullian Exhort. ad Caſtit. c.* 7. and

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'tis deliver'd in Scripture by St. *Paul*, who writing to *Timothy*, (2 *Tim.* 1. 6.) *I put thee in remembrance, that thou ſtir up the Gift of God, which is in thee, by the putting on of my hands.* Laſtly, *Matrimony* was held to be a Sacrament by St. *Auguſtin*, *de Bon. Conj.* c. 24. by St. *Chryſoſtom* in c. 5. *ad Epheſ. hom.* 20. by *Clemens Alex.* l. 3. *Strom.* and by *Tertullian* l. 2. *ad Uxor.* c. 4. And 'tis the Doctrin of the H. Scripture, *Epheſ.* 5. 31. *For this cauſe ſhall a man leave his Father and Mother, and ſhall be joyned unto his Wife, and they two ſhall be in one Fleſh: This is a great Sacrament,* (Myſtery) *but I ſpeak in Chriſt and in the Church.* Thus it appears from Antiquity and the written Word of God, That not only *Baptiſm* and the *Lord's Supper*, but likewiſe *Confirmation*, *Penance*, *&c.* are Holy Myſteries, ordain'd by Chriſt for the conferring or increaſe of Grace in the Faithful; that is, that they are *Sacraments.* That Three of them above-mention'd can be given but once, is not denied by the Church of *England.*

I do alſo receive and admit of all the receiv'd and approv'd Ceremonies of the Catholic Church us'd in the adminiſtration of the above-mention'd Sacraments.

'Tis the command of St. *Paul*, (1 *Cor.* 14. 40.) *Let all things be done decently, and in order.* And who ſhall determin what is decent and orderly in the ſolemn Worſhip of God, but thoſe who are appointed by God, as the *Rulers* and *Overſeers* of the Flock? St. *Paul* directed the *Corinthians* (1 *Cor.* 11.) how they were to behave themſelves with decency in

in the Worſhip of God: *I praiſe you, Brethren,* (ſays he,) *that you remember me in all things, and keep the Ordinances, as I deliver'd them to you.* And it has been always the Practice of the Primitive Church, for the Superiors to order and regulate every thing belonging to the decent Performance of Divine Worſhip. And ſince the Flock is oblig'd to obey and ſubmit to Higher Powers under pain of Damnation, *Rom.* 13. 1, 2. the making this Profeſſion is no Sin, but a Duty. 'Twas the Rule of St. *Auguſtin*, That *He knew no better courſe for a ſerious Chriſtian to take, in matters of Rites and Cuſtoms, than to follow the Church's Example where he is.* Now, there's no conſtituted Church in the World, in which there are not ſome Orders, Rites, and Injunctions, relating to the public Worſhip: This then is the buſineſs of Governors; for *private perſons*, as Dr. *Calamy* obſerves, (*Diſc. of ſcrup. conſc.* p. 32.) *are by no means proper Judges of what is fit and convenient in the adminiſtration of Church-Government, Diſcipline, or public Worſhip, no more than they are of matters of State, or the reaſonableneſs of all Civil Laws.*——*Theſe things of public Nature belong only to our Superiors and Governors.* Since then the *Superiors* of his Church, and not the *private perſon*, is the proper Judge of what is convenient in the *Solemn Worſhip* of God, 'tis the Duty of every private perſon to ſubmit to, and receive, what is conſtituted and ordain'd by them; and this is agreeable to the Conſtitution of the Church of *England.* v. 2.

I embrace and receive all and every thing which in the Holy Council of Trent has been defin'd, concerning Original Sin and Justification.

Concerning *Original Sin* this Council has defin'd, That *Adam*, by transgressing the Command of God, fell from his Original Justice into the Displeasure of God, and so transfus'd Sin and Death, upon all his Off-spring, which Sin is wholly blotted out by the Sacrament of *Baptism*, by which the Merit of our only Mediator Jesus Christ is applied to the Souls of such as are baptiz'd, and is necessary to Salvation. All this is expresly deliver'd in Scripture, as *Rom.* 5. 12. *As by one man sin entred into the world, and death by sin: and so death passed upon all men.* And *Acts* 22.16. *Arise, and be baptiz'd, and wash away thy sins.* And 'tis the Doctrin of the Church of *England.*

Concerning *Justification*, the same Council has defin'd, That men are justified by an *Intrinsecal Justice*: For we are justified by Grace; *Being justified by his Grace*, Tit. 3. 7. And this Grace is in men; *I put thee in mind to stir up that Grace which is IN THEE*, 2 Tim. 1. 6.

2. That all Works of the Just are not sins: which is evident in Scripture; as, *Luke* 1. 6. where 'tis said of *Zacharias* and *Elizabeth*, *They were both righteous before God, walking in all the Commandments and Ordinances of the Lord blameless.* And 1 *Jo.* 5. 18. *Whosoever is born of God, sinneth not.* Which likewise proves, That the Commandments are not impossible

poſſible to be kept, as the ſame Council declares.

3. That a man juſtified truly deſerves Life-everlaſting by his good works. 'Tis evident in Scripture; as, *Revel.* 3. 4. *Thou haſt a few Names in* Sardis, *which have not defiled their Garments,* (there is Purity and Juſtice) *and they ſhall walk with me in white,* (there is the Reward; and the reaſon follows,) *for they are worthy.* And *Mat.* 5. 12. *Rejoyce, and be exceeding glad, for great is your Reward in Heaven.* Where Heaven is given as a Reward for their Suffering and Good Works. As likewiſe *Mat.* 25. 34. But all this as ſuppoſing and built upon the promiſe of Chriſt, and his aſſiſting Grace. This was the Doctrin of St. *Auguſtin*; *As Death* (ſays he, *Ep.* 105.) *is render'd to the merit of ſin, as the Pay: ſo everlaſting Life is render'd, as the Pay, to the merit of Juſtice.* And *Ep.* 118. *ad Sixt. Is there therefore no Merit in the Juſt? There is certainly, becauſe they are juſt; but they had no merit by which they became juſt; for, as the Apoſtle ſays, They were juſtified gratis.* And, *Ib.* *'Tis not in vain we ſing in theſe words to God*; His Mercy ſhall prevent me; *and,* His Mercy ſhall follow me: *Becauſe Life everlaſting, which ſhall be enjoy'd at the end, is given to our preceding merits: And yet, becauſe thoſe very merits, to which it is given, were not purchas'd by any ability of ours, but were wrought in us by his Grace; therefore Life everlaſting is called* Grace, *for no other reaſon but becauſe it is given* gratis; *and yet not ſo, becauſe it is not given to our merits, but becauſe thoſe very merits for which it is given, were likewiſe his gift.*

4. *That by Works a man is juſtified, and not by Faith only*; as 'tis deliver'd in terms, *Jam.* 2. 24.

I likewiſe profeſs, That in the Maſs is offer'd a True, Proper, and Propitiatory Sacrifice, for the Living and the Dead.

We believe, That our B. Savior being *a Prieſt according to the Order of Melchiſedech*, did at his laſt Supper offer his *Body* and *Blood* after an *unbloody manner*, for the remiſſion of ſins. 'Tis expreſs in Scripture, *Luke* 22. 19. where Chriſt at his laſt Supper ſays, *This is my Body which is given for you*; And 1 *Cor.* 11. 24. *Which is broken for you.* And *Mat.* 26. 28. *This is my Blood,---which is ſhed for many unto the remiſſion of ſins.* All which importing the time *then* preſent, it is certain from Chriſt's words, That *THEN, before the Paſſion on the Croſs*, the Body was *Given*, and *Broken* myſtically, and the Chalice *Shed* for the remiſſion of ſins. Which being done in an unbloody manner, and offer'd to God, we call it an *Unbloody Sacrifice*; and it being for the *remiſſion of ſins*, 'tis likewiſe *Propitiatory*. And tho' Chriſt was offer'd but *once* upon the Croſs, (of which St. *Paul* ſpeaks, *Heb.* 7. 27.) yet in *this manner*, as Chriſt offer'd himſelf at his laſt Supper, we believe that the Apoſtles and their Succeſſors were commanded to repeat it, in a perpetual memory, and repreſentation of his Death and Paſſion, by Chriſt's own Inſtitution, when he ſaid to them, *Do this in remembrance of me*; in which words he gave them Power of *doing the ſame* that he had done. And this is the ſenſe of the primitive Fathers. *We ſtill offer* (ſays St. *Chryſoſtom*, Hom. 7. in Ep. ad Heb.) *the ſame*; *not one Lamb now, to morrow another: but the very ſame ſtill.*

ſtill. Wherefore this Sacrifice is one: Otherwiſe, becauſe 'tis offer'd in many places, are there many Chriſts? No: but every where there is One Chriſt, exiſtent here Whole, and there Whole, one Body. Agen he calls it a *Sacrifice*, l. 6. de Sacerd. *When the Prieſt has invok'd the H. Spirit, and perfected the dreadful Sacrifice, and forthwith taken into his hands the common Lord of all things.* And St. *Ambroſe*, ſup. Pſal. 38. *We have ſeen and heard him (*Chriſt*) offering his own Blood for us: Let us Prieſts follow him as we may, to offer Sacrifice for the People.——Chriſt is not now ſeen to offer, yet he is offer'd up upon Earth, when the Body of Chriſt is offer'd.* And *Cyril. Alex. Anath.* 11. *We celebrate in our Churches a Holy, Life-giving, and Unbloody Sacrifice.* And St. *Auguſtin* l. 9. *Confeſſ.* c. 13. ſays of his Mother *Monica*, That at her Death *ſhe deſir'd us to remember her at thy Altar (O Lord)---from whence ſhe knew was diſpens'd the Holy Victim, by which was cancell'd the Hand-writing, which was contrary unto us.* And Ser. 32. *de Verb. Ap. But as for the Prayers of the Holy Church, the Propitiatory Sacrifice, and Alms, which are offer'd for their Souls* (of the dead;) *no doubt but they are thereby aided; to be treated with greater Mercy than their ſins deſerv'd. For this which has been deliver'd by the Fathers, the whole Church obſerves, when at the Sacrifice it ſelf, the Dead are in their place commemorated, to pray for all ſuch as are departed in the Communion of the Body and Blood of Chriſt, and that it be remembred, that the Sacrifice is likewiſe offer'd for them.* The ſame is deliver'd by St. *Chryſoſt. Hom.* 3. *in Ep. ad Philip.* and other Fathers, who all agree in owning the Oblation made by Prieſts upon the Altar, to be a Sacrifice propitiatory for the Living and the Dead.

I believe and profeſs, That in the H. Sacrament of the Euchariſt is truly, really, and ſubſtantially, the Body and Blood, together with the Soul and Divinity of our Lord Jeſus Chriſt; and that there is a change or converſion of the whole Subſtance of the Bread into the Body, and of the whole Subſtance of the Wine into the Blood; which converſion or change the Holy Church calls Tranſubſtantiation.

This Doctrin of Chriſt's Body and Blood being really and ſubſtantially in the B. Sacrament, is the expreſs words of Chriſt; who, as the Evangeliſts and St. *Paul* relate it, ſaid, *This is my Body, This is my Blood*, without mention of its being ſo in a *Figure only*, or *Sign*. And in this ſenſe 'twas underſtood by the primitive Fathers. St. *Ignatius* Martyr, Cotemporary with the Apoſtles, in *Ep. ad Smyrn.* ſpeaking of ſome Hereties of his time; *They don't allow* (ſays he) *of Euchariſts and Oblations, becauſe they don't believe the Euchariſt to be the Fleſh of our Savior Jeſus Chriſt, which ſuffer'd for our ſins, and which the Father in his mercy rais'd agen from the dead.* St. *Hilary* l. 8. de Trinit. *He himſelf ſays, My Fleſh is Meat indeed, and my Blood is Drink indeed. There's no place left for doubting of the reality of his Fleſh and Blood; for now, both by the Profeſſion of Chriſt himſelf, and by our Faith, 'tis truly Fleſh, and truly Blood. Is not this Truth? It may indeed not be true to them, who deny Chriſt to be God.* St. *Chryſoſtom* l. 3. de Sacerd. *O Miracle! He that ſits above with his Father,*

ther, at the very same instant of time is here in the hands of all; he gives himself to those that are willing to receive him. And as to the *Conversion* or *Change*, which is termed *Transubstantiation*, St. *Cyril* of *Jerusalem in Catech.* says thus: 'Since therefore Christ 'himself thus affirms, & says of the Bread, *This is my* 'Body,---and *This is my Blood*, who can doubt of it, 'and say it is not his Blood? In *Cana* of *Galilee* he 'once by his sole Will turn'd Water into Wine, 'which resembles Blood; and does he not deserve 'to be credited, that he chang'd Wine into his 'Blood? St. *Gregory Nyssen Orat. Catech.* c. 37. 'I 'do therefore now rightly believe, That the Bread 'sanctified by the Word of God, is chang'd into the 'Body of the Word.——Because it (*the Bread*) is 'suddenly chang'd by this word, *This is my Body*---- 'And this is effected by the vertue of Benediction, 'by which the Nature of those things that appear is 'transelemented into it. St. *Chrysost. ho.* 83. in *Mat.* 'He that wrought those things at the last Supper, is 'the Author of what is done here.---- We hold but 'the place of Ministers; but he that sanctifies and 'changes them, is Christ himself. St. *Ambrose* l. *de* '*his qui Myst. initiant.* where speaking of the Eucharist, he says, 'Shall not the words of Christ be 'powerful enough to change the Nature of things? 'You have read of the Creation of the World, that 'God spoke, and the things were made; he commanded, and they receiv'd a Being. If therefore 'Christ by his Word was able to make Something 'of Nothing, shall he not be thought able to change 'one thing into another? for 'tis no less a Work to 'give a Nature and Being to things, than to change

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'them from one Nature to another. St. *Cyril Alex. Ep. ad Calos.* cited by St. *Thomas*, 'That we ſhould 'not feel horror to ſee Fleſh and Blood on the Sacred 'Altars; God condeſcending to our frailty, flows 'into the things offer'd the Power of Life, convert-'ing them into the Verity of his own Fleſh, to the 'end the Body of Life be found in us, as a certain 'quickning Seed.

I confeſs alſo, That under one kind alone is receiv'd Chriſt whole and entire, that being a True Sacrament.

This is a conſequence of what is declar'd above; for Chriſt's Body, as is already ſhewed, being truly and really preſent in the Sacrament, it is not a Dead, but a Living Body, united hypoſtatically to the Word; ſo that where his Body is, there is likewiſe Life, Soul, Subſtance, Divinity, and Whole Chriſt; as St. *Chryſoſtom* ſays above, 'He that ſits 'above with his Father, at the very ſame time is 'here in the hands of all. And in another place, '"Tis not in a Manger you ſee him, but upon the 'Altar; not a Woman holding him, but a Prieſt 'ſtanding by. And agen, ſpeaking of Chriſt in the Sacrament, '"Tis not the Angels, nor the Arch-'Angels, nor the Heavens, nor the Heaven of Hea-'vens, I ſhew you, but the very Lord of all theſe. So that *Whole Chriſt* is truly preſent, and receiv'd under either kind; and by conſequence either Species is properly a *Sacrament*, as being a Great Myſtery inſtituted for the Spiritual Food of our Souls, and

and for the increaſe of Grace in them. In the Primitive Church this Sacrament was given to the Faithful, ſometimes under *One*, ſometimes under *Both kinds*; and if we conſult the Sripture, in ſome places it recommends *Both kinds*, in others *One*: For where 'tis ſaid, *Except ye eat the Fleſh of the Son of Man, and drink his Blood, ye have no Life in you*, Joh. 6. 53. 'tis likewiſe ſaid, *If any man eat of this Bread he ſhall live for ever*, Ib. v. 51. And he who ſaid, *Whoſo eateth my Fleſh, and drinketh my Blood, hath Eternal Life*, v. 54. has alſo ſaid, *The Bread that I will give, is my Fleſh, which I will give for the Life of the World*, Ib. v. 51. And the ſame that affirm'd, *He that eateth my Fleſh, and drinketh my Blood, dwelleth in me, and I in him*, Ib. v. 56. affirmeth this alſo, *He that eateth of this Bread, ſhall live for ever*, Ib. v. 58. And there is no defrauding the Laity in this, ſince Chriſt is not divided in the Two diſtinct ſigns of this Sacrament, but is equally entire and whole under *One* as in *Both*. And, as St. *Baſil* ſays, 'It has the ſame efficacy whether a perſon receives 'from the Prieſt one part or more, *Ep. ad Cæſ. Patr.* And as to the *Laity* receiving in *both kinds*, *Luther* himſelf owns, 'That in this point Chriſt has left 'no neceſſary Precept, *in Ep. ad Bohem.* The ſame is confeſs'd by *Melanctbon*. And *Spalatenſis* thus declares his mind; 'I affirm (*ſays he*) that the re-'ceiving the Sacrament in both kinds, is not ſo un-'der a Precept, but upon a conſiderable cauſe, tho' 'private, and of private perſons, it may profitably 'and lawfully be receiv'd under the Species of Bread 'alone. And certainly what may be allow'd to *private perſons*, cannot be denied the *Church*.

I hold, That there is a Purgatory, and that the Souls there detain'd are help'd by the Prayers of the Faithful.

The Scripture ſays, *Mat.* 12. 32. *Whoſoever ſpeaks againſt the H. Ghoſt, it ſhall not be forgiven him, neither in this world, neither in the world to come.* Upon which words St. *Auguſtin* thus diſcourſes, *de Civit. Dei, l.* 21. *c.* 24 'It would not be truly ſaid of ſome, 'that their ſins ſhall not be forgiven in this world, 'nor in the world to come, unleſs there were ſome 'whoſe ſins would be forgiven in the next world, 'tho' not in this. And this place of remiſſion of ſins in the next world, we call *Purgatory.* The ſame St. *Auguſtin* in the ſame Chapter ſpeaking of thoſe who depart this life with light ſins, ſays thus: 'It 'is certain that ſuch being purg'd by temporal 'pains, which their ſouls ſuffer before the day of 'Judgment, when they receive their Bodies, ſhall 'not be condemned to eternal torments. In which place he ſpeaks plainly of *temporal* pains, which ſome ſouls ſuffer after this life, and yet before the Day of Judgment. Which is a *Third State of Souls*, diſtinct from thoſe, who immediately after their deceaſe go directly to Heaven or to Hell. And this he mentions agen, *ib.* c. 13. 'Some ſuffer 'temporal puniſhment in this life only, others after 'their death, others both in this life, and in the 'next too; but ſtill before that laſt and terrible 'Judgment. In which words is poſitively aſſerted a ſtate of Souls in the next world ſuffering *temporal puniſh-*

punishment before the day of Judgment, which cannot be in *Heaven* or *Hell*, and consequently some other *Third State* or Place. And of this St. *Gregory Nyssen* speaks *Orat. pro mort. When he departs this Life, he cannot* (says he) *enjoy God, till the Purgatory-fire has taken off those Spots with which his Soul was blemish'd.* And of this Fire *Theodoret* makes Profession *in Schol. Grac.* in 1 *Cor.* 3. *We believe this very Purgatory-fire, in which the Souls of the Deceas'd are tried and purg'd, as Gold in the Furnace.* And now as for *Praying for the Faithful Departed*; 'twas the Practice of the whole Primitive Church. '*Tertullian*: We make Oblations for 'the Dead. St. *Cyril* of *Jerus.* We Pray for the 'Holy Fathers and Bishops Deceas'd; and last of 'all for such as have dyed amongst us; firmly be-'lieving, that those Souls find great relief, for 'whom the Prayer is offer'd of that Holy and 'Awful Sacrifice which lies upon the Altar. St. '*Epiphanius*: The Prayers which are offer'd up 'for the Dead, are advantageous to them. St. '*Chrysostom*: Twas not in vain Instituted by the 'Apostles, that Commemoration, should be made 'for the Dead in the Venerable and Dreadful 'Mysteries: They knew, that by this they re-'ceiv'd great benefit and advantage. *And agen*, ''Tis not in vain that Oblations are made for the 'Dead, we don't in vain Pray and give Alms for 'them; all this is the Ordinance of the Holy 'Ghost. St. *Augustin*: In the Books of the *Ma-'chabees*, we Read that Sacrifice was offer'd for the 'Dead. But altho' there were no such thing in 'the old Scripture, yet the Authority of the whole

'Church, which is evident in this Practice, is of 'no ſmall weight: Where amongſt the Prayers 'ſaid by the Prieſt at the Altar of God, the Re-'commendation of the Dead is recited in it's place, '*And agen*: Prayers for the Dead are not to be 'omitted, which the Church offers for all that are 'departed in the Chriſtian and Catholic Unity, 'and this in a general Commemoration, that by 'this means, all ſuch as have no Parents, or Sons, 'or Relations, or Friends to Pray for them, may 'have this Charity perform'd to them by their 'Common-Mother. And if theſe Prayers were 'omitted, which are thus offer'd with a ſincere 'Faith and Devotion for the Dead, I am of O-'pinion, 'twere no benefit at all to their Souls, to 'have Bodies Buried in Holy places. And this Practice of Praying for the Souls of the Faithful Departed, own'd by theſe Fathers as an *Apoſtolical Inſtitution*; and *an Ordinance of the Holy Ghoſt*, do's ſufficiently clear the Church's Doctrin concerning *Purgatory*, by which ſhe underſtands a Place or State of Souls after this Life, wherein they find relief by the Prayers, Oblations and Alms of the Faithful. But, *Where this is*, whether there be a *True* and *proper Fire* there, and *how long* that Puniſhment laſts, are *no Articles of Faith.*

I hold that the Saints reigning with Chriſt are to be Honor'd and Invocated, that they offer Prayers to God for us, and that their Relics are to be had in Veneration.

Supreme and *Soveregin Honor* we give to none but

but *God*; but an *Inferior honor*, to ſuch Creatures, to which it is due, in Teſtimony of their Excellency. We honor our *Parents*, *Magiſtrates*, and *Teachers*; and we honor *Holy Men*, the Servants of God. *Glory, Honor and Peace to every Man that worketh good*, *Rom.* 2. 10. *If any Man ſerve me, him will my Father honor*, *Jo.* 12. 26. And if God will thus honor Holy Men, no queſtion we may lawfully do it; not only while they are on Earth, but much more, being receiv'd into Heaven; where they are all in God's Grace, conſummate in all vertues, and Crown'd with Eternal Glory. As to Invocation of Angels and Saints, we deſire their Prayers, as we do of Holy Men upon Earth: and the Patriarch *Jacob* has given example, *Gen.* 48. 16. *The Angel that deliver'd me from all evil, bleſs theſe Children.* And *Revel.* 1. 4. *Grace unto you, and Peace from him that is, and that was, and that is to come, and from the ſeven Spirits, which are before his Throne.* And *Zechar.* 1. 12. The Angel Prays for *Judah* and *Jeruſalem*: 'O Lord of 'Hoſts, how long wilt thou not have mercy on 'Jeruſalem, and on the Cities of *Judah*, againſt 'which thou haſt had indignation theſe threeſcore 'and ten years? The Prayers of the Saints are likewiſe mention'd *Revel.* 5. 8. and 8. 9. And *Antiquity* was very expreſs in all the Doctrin of this Article. 'St. *Cyril Alex.* 'Tis very neceſſary, 'that they who have been thus ſingularly exem-'plar in their Lives, ſhould be honor'd with per-'petual Solemnities. St. *Ambroſe*: Whoſoever 'honors the Martyrs, honors Chriſt. Let us ho-'nor theſe Bleſſed Martyrs. We are obliged to

'honor the Servants of God; how much more his 'Friends? St. *Auguſtin*: The Chriſtian People 'Celebrate together the Memory of the Martyrs, 'with a Religious Solemnity, both to excite to an 'imitation of them, and that they may be parta-'kers of their Merits, and be aſſiſted by their 'Prayers. St. *Gregory Nyſſ. Thus Prays to* St. '*Theodore Martyr.* Intercede and Pray for our 'Country before the Lord of the Univerſe: Altho' 'you have left this World, yet you know our de-'ſires, our wants, and the neceſſities of Human 'Life. Ask for Peace. St. *Ambroſe*: We are to 'deſire the aſſiſtance of the Angels, who are ap-'pointed for our defence. We are to Pray to the 'Martyrs, whoſe Patronage we may juſtly claim: 'They can Pray for the Remiſſion of our Sins. St. '*Auguſtin*: 'Tis an injury to Pray for a Martyr, 'to whoſe Prayers we ought to recommend our 'ſelves. St. *Jerom*: We honor indeed the Relics 'of Martyrs, that ſo we may Adore him, whoſe 'Martyrs they are: We ſhew an honor to the 'Servants, that the honor given to them, may 'redound to their Lord, who has ſaid, he that re-'ceives you receives me. St. *Ambroſe*: I honor 'in the Fleſh of the Martyr, the wounds he re-'ceiv'd for Chriſt. I honor his Aſhes, made 'Sacred by his Confeſſion of Chriſt. I honor his 'Body, which has ſhew'd me how to love my 'God, and taught me not to fear to die 'for my Lord. And why ſhould not 'the Faithful honor that Body, for 'which the very Devils have a Re-'ſpect? I honor that Body, which 'Chriſt

These Quotations may be ſeen cited at large in *Nubes Teſtium.*

'Christ has honor'd with Martyrdom, which shall 'Reign with Christ in Heaven.

I most firmly hold, that the Images or Pictures of Christ, of the Blessed Mother of God always a Virgin, and of other Saints, ought to be kept and reserv'd, and that due Honor and Veneration ought to be given them.

God himself Commanded Images to be made and set up in the Temple, even after the Promulgation of the Commandments. *Two Cherubins shall thou make of beaten Gold, in the two ends of the Mercy-Seat*, *Exod.* 25. 18. as likewise, 1 *King.* 6. 27. From whence 'tis evident God did not forbid, but Command the making the Representations of Holy things. And 'tis a thing approv'd and receiv'd even in many *Protestant* Churches and Houses. And as for the shewing them Respect and Veneration, the very setting them up in Churches and using them for Ornaments, for helps of Memory or Affection, cannot be abstracted (as Bishop *Montague* confesses) from Reverence and Honor in due kind. And *Junius* another Protestant says, that Sacred Images ought to be Honor'd or Worship'd in their kind. *Suo modo coli probamus velut Imagines.* Such I suppose as *Daille* says is due to the *Instruments of Religion*, and to the *Persons* and *Utensils* of the Church, as *Priests*, *Chalices*, the *Holy Books*. Such as this it is we allow; it being not consistent with a Nature

Appeal to *Cas.* c. 21.

De Imag. c. 11. c. 1. *Dail.* Apol. c. 10. p. 65.

ture imbued with Chriſtianity, not to have another kind of Regard, Honor and Veneration for things relating to God, than to other Prophane things. This our Church in this Article recommends and Teaches; but whether this is, or ought to be called a *Religious Honor*, is a Diſpute amongſt Divines, but no matter of our Faith. And as for the manner, or *External Profeſſion* of this *Honor*, it ought to be meaſur'd from the *Intention* of the *Church*, or the *Giver*. It being cuſtomary to uſe the very ſame *external Expreſſion* both to *God* and *Creatures*. Thus *Bowing*, *Incenſing*, in our Churches, are us'd to *God*, to the *Altar*, to the *Book of the Goſpel*, to Sacred *Images*, to the *Prieſt* Officiating, to the *Deacon*, *Sub-deacon* and *Acolites* aſſiſting, and likewiſe to the *Congregation* or People that are preſent at Divine Service, and yet we make Gods of none of theſe things; for tho' the *Actions* are thus *externally* the ſame, yet *internally* and in way of *Reſpect* or *Honor*, they are as different as the *Objects*. St. *Baſil ep. ad Jul.* As 'tis cited in 2. *Nicen Council* Act. 4. 'According to 'the pure Faith of Chriſtians, I Invoke the Holy 'Apoſtles, Prophets, and Martyrs, that by them, 'that is, by their Interceſſion God may be merci-'ful to me. Upon which account likewiſe I honor 'and venerate their Images, eſpecially ſince this 'has been deliver'd by the Holy Apoſtles, and ne-'ver forbidden; but is in uſe in all our Churches. '*And* St. *Auguſtin ſays of Images*; An Honor may 'be given them, as being Religious things, *l.* 3. 'de Trin. *c.* 10. *And* St. *Chryſoſtom in his Liturgy*: 'The Prieſt go's out at the little Door, carrying

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'the Gospel, the Assistant going before him with 'a Candle. And turning to the Image of Christ 'between the two Doors, he bows down his Head, 'and says with a loud voice, *&c.* And as to this practice, Bishop *Wilkins* in his *Mathem. Mag. p.* 324. relates out of *Cedrenus*, that in *Justinians* time, *There was a burning Lamp found in an old Wall at* Edessa, *which had remained so, for above* 500 *Years, there being a Crucifix placed by it*: Which must have been set up by this Computation, soon after our Saviours Ascension.

I believe that the Power of Indulgences has been given and left by Christ to his Church; and that the use of them is very beneficial to the Faithful.

This Doctrin of Indulgences is what was practis'd by St. *Paul*, who remitted unto the *Incestuous Corinthian* part of his Penance, 2 *Cor.* 2. being careful lest over-much Sorrow should oppress him; and this he did, as he says, *in the Person of Christ*, *v.* 10. that is, by Power and Authority receiv'd from him. And this Power we find given by Christ to the Church in the Person of *Peter*, Mat. 16. 19. *I will give unto thee the Keys of the Kingdom of Heaven: And whatsoever thou shalt bind on Earth, shall be bound in Heaven: And whatsoever thou shalt loose on Earth, shall be loos'd in Heaven.* Where there is an ample Power given of Binding, and Loosing; and such as all Congregations of Christians pretend to, who enjoyn Penalties for Offences, and likewise upon just occasion remit them.

them. And this is what is sufficient to make good this Profession.

I acknowledg the Holy, Catholic and Apostolic Roman Church the Mother and Mistress of all other Churches; and I promise and Swear true Obedience to the Bishop of Rome, Successor of St. Peter, Prince of the Apostles, and Vicar of Jesus Christ.

As the *Catholic* or *Universal Church*, signifies a Church consisting of all particular Churches united in the Communion of the *same Faith and Sacraments*, and submission to the same Ecclesiastical Government, the Church of *Rome* is not the Universal or Catholic Church, but a part of it; But as it imports as much as a Church, which is *Universal in it's Influence*, and by a Singular Privilege has Authority over all other Particular Churches, and is the Center of their Communion, the Church of *Rome* in this Sense is the *Catholic* or *Universal Church*, and is rightly styled the Mother and Mistris of all other Particular Churches. This was the Doctrin of the first Ages, and therefore St. *Irenæus* (*l.* 3. *c.* 3. *adv. Hær.*) says expressly, that the 'Church of *Rome* is the Greatest, and most 'Ancient of all others, Founded and Establish'd 'there by the Two most Glorious Apostles *Peter* 'and *Paul*—'Tis necessary that every Church 'should recur to this, by Reason of it's more Pow-'erful Principality. *And* St. *Optatus Mil. l.* 2. '*adv. Parm.* You know that the Episcopal Chair 'was first Erected at *Rome* by *Peter*; in which

'*Peter*

'*Peter* did ſit the Head of all the Apoſtles, to the 'end that in this one Chair, Unity might be pre-'ſerv'd amongſt all.— So that he would be a Schiſ-'matic and Sinner, whoſoever ſhould ſet up an-'other Chair to contend with this One. In this '*Peter* ſat firſt, then *Linus*, then *Clemens*, *&c.* 'then *Siricius*, who is at this Day our Contem-'porary, with whom we and the whole World 'hold Communion.— Upon what grounds is it 'therefore, you pretend to Uſurp the Keys of the 'Kingdom (*of Heaven*) who by your Preſumpti-'ons and Lies have Sacrilegiouſly ſet your ſelves 'in defiance againſt the Chair of *Peter*? St. *Cyprian* '*Ep.* 40. God is one, One Chriſt, One Church, 'and One Chair Founded upon *Peter*, by the Word 'of Chriſt. *And Ep.* 73. Chriſt gave this Power to '*Peter*, upon whom he built the Church. *Agen*, *Ep.* '55. They carry Letters from Schiſmatics and 'wicked Men, to the Chair of *Peter*, and the 'Head Church, from whence the Prieſtly Unity 'had it's riſe. St. *Gregory Naz. ho. de cre. ep. Doar.* '*Writes thus of the Biſhop of* Rome; We do not 'contemn nor revile that great Paſtor, who Go-'verns that Magnificent City; we know him to 'be Honorable, we acknowledge him the Head '— we deſire he will ſhew himſelf an Indulgent 'and Tender Father, and diligently take care of 'the Whole Church. St. *Chryſoſtom l.* 2. *de Sacerd.* '*c.* 1. For what Reaſon did Chriſt ſhed his Blood? 'Certainly to purchaſe thoſe Sheep, the care of 'which he committed to *Peter* and his Succeſſors. 'St. *Jerom Ep.* 57. *to Pope* Damaſus: I following 'no other Leader but Chriſt, am in Communion 'with your Holineſs, that is, with the Chair of

'*Peter*. Upon that Rock I know the Church is 'built.—— Whoſoever do's not gather with you, 'ſcatters; that is, he that is not of Chriſt, is An-'tichriſts. *And Ep.* 58. I cry aloud, whoever is in 'Communion with the Chair of *Peter*, is mine. 'St. *Auguſtin Ep. to Pope* Innocent I. We beſeech 'your Holineſs to uſe all your care of Paſtor in 'looking after the infirm Members of Chriſt. For 'a new Hereſie is lately broach'd—— but we hope 'the Abettors of this perverſe Doctrin will ſub-'mit to the Authority of your Holineſs, which Au-'thority is deriv'd to you by the Authority of the 'Holy Scripture.

The Biſhop of *Rome* being thus acknowledg'd to have the care and charge over the Flock of Chriſt; and the Scripture expreſly enforcing Obedience to the Overſeers, and Rulers of the Flock, 'tis nothing leſs than a Duty to be Obedient to them, amongſt whom this Prelate is the Chief. There being no poſſibility of being United to Chriſt our Head, unleſs we ſubmit our ſelves to thoſe whom he has appointed, as his Vicars or Subſtitutes to Rule the Church on Earth. Hear Dr. *Sherlock* on this Subject: *Chriſt has left the Viſible and External Conduct and Government of his Church to Biſhops and Paſtors, who preſide in his Name, and by his Authority—— He now Governs his Church by Men, who are inveſted with his Authority; which is a plain Demonſtration of what I Diſcours'd above, that the Union of Particular Chriſtians to Chriſt, is by their Union with the Chriſtian Church; which conſiſts in their Regular Subjection to their Spiritual Guids and Rulers, and in Concord and Unity among themſelves.*

Diſc. of the Knowl. of Jeſus Chriſt p. 163.

For

For if our Union to Christ consists in our Subjection to him, as our Lord and Master, our Head and Husband; and this Authority is not immediatly exercis'd by Christ himself, but by the Bishops and Pastors of the Church; it necessarily follows, that we cannot be united to Christ, that is, cannot own his Authority and Government, till we unite our selves to the Public Societies of Christians, and submit to the public Instructions, Authority and Discipline of the Church: As no Man can be said to submit himself to his Prince, who denys subjection to those subordinate Magistrates, who act by his Princes Commission: For the Union of Bodies Politic (such as the Christian Church is) consists in Order and Government, when all the Members keep their proper places, and are knit to each other by a Faithful discharge of their several Offices and Trusts: Schismatics are in the Church, just as Rebels are in a Kingdom, not as part of it, but as open and profest Enemies. In these words is plainly laid open the Constitution of the *Catholic Church*, and the indispensable necessity of the Faithful submitting to their Pastors, that so they may be united to Christ: Amongst which the Bishop of *Rome* having been esteem'd by all Antiquity to have the preeminence, 'tis our Duty to promise Obedience to him; and we cannot withdraw our selves from this Duty without being Schismatics in the Church and Rebels against Christ.

I undoubtedly receive and profess all other things deliver'd, defin'd, and declar'd by the Sacred Canons and General Councils, and particularly by the Holy Council of Trent: And I condemn, reject and Anathematize all things

contrary thereunto; and all Hereſies whatſoever the Church has condemn'd, rejected and Anathematized.

This is the conſequence of that Doctrin of our Creed, wherein we profeſs to *believe the Holy Catholic Church.* For the *Catholic Church*, being the Church of Chriſt, and *Holy*, and directed by the *Spirit* of God, 'tis of Authority enough to be believ'd. As therefore we profeſs, ſo we believe: And having the greateſt reaſons in the World, to believe that Congregation in Communion with the See of *Rome*, to be, this Catholic Church; This having continu'd in a *Viſible Succeſſion* of Paſtors from Chriſt's time till now. This never having *gone out* or *ſeparated* from any precedent Church, but all other *ſeparate Congregations* having *gone out* from this. This having ſent Apoſtles abroad, and *converted all Heathen Nations* to Chriſtianity. This in *Public Synods* having oppos'd and condemn'd in all Ages ariſing *Hereſies.* For theſe and other Motives judging this Society of Chriſtians to be the *Church* Chriſt eſtabliſh'd, and *Commanded* all to *Hear*, and which we believe in our *Creed*; We have Authority enough, relying upon the *Command* and *Promiſes* of Chriſt, to *hear* and *believe* the Doctrin ſhe Teaches, and to reject what ſhe condemns: And this eſpecially as ſhe declares in her *General Councils*; this being the Method obſerv'd by the Apoſtles, who in ſuch an Aſſembly decided the Firſt Controverſie, *Act.* 15. And this being what the Primitive Church and Faithful then practis'd: and of neceſſity to be follow'd ever by the Faithful, from that Principle of Dr. *Sherlocks*;

becauſe

becauſe they can never *own the Authority and Government of Chriſt, unleſs they ſubmit to the Public Inſtructions, Authority and Diſcipline of the Church.* And what can be more Public, than what is Declared by a *General Council?* St. *Auguſtin* was ſo far of this mind, that he thinks not only *private Perſons*, but even *National Synods* oblig'd to ſubmit to the Judgment of a *General Council*, *Particular Councils muſt yield* (ſays he) *to General*; and then gives the reaſon; *Becauſe the Whole is deſervedly prefer'd before a Part*, or *Particulars*, *l.* 2. *c.* 9. *de Bap. cont. Don.* And upon this conſideration he ſays of *Cyprian*, that if he had liv'd to have ſeen the Queſtion of *Rebaptization* decided by a *General Council*, he would forthwith have renounc'd his own private Opinion, and even the Sentence of the *African Synod*, and ſubmitted to the determination of the *General Council.* St. *Cyprian* (ſays he) *would have yielded, if in his time the truth of this queſtion had been clear'd by a General Council, ib. c.* 4.

In this manner are theſe Articles of this Profeſſion ſhewn to be conform to *Scripture*, and to the Senſe of the *Primitive Fathers*; ſo far, that 'tis beyond all Queſtion had theſe Points been oppos'd in their time, and thus Determin'd by any Council of that Age, they had as certainly ſubſcrib'd to it, as they did to the Councils held in their time, or as we do to the Articles of this Creed, ſince as we find they have already done it in their Writings, as appears above. But for farther ſatisfaction, and removing other Objections, Ile here propoſe ſome, with a ſhort Anſwer to them.

Objections Anſwered.

Object. The Apoſtles knew beſt what was to be believ'd

believ'd; since therefore none of these Articles are in their Creed, they ought not to be impos'd on us as matters of Faith.

Answ. The Apostles *Creed* is a *Summary* of the Principal Mysteries of the Christian Religion, but do's not contain all that is of Faith: Since 'tis certain all Scripture is of Divine Inspiration and Faith, and it do's not contain all that is in the *Scripture*, and some *Mysteries* too, as those of *Baptism* and the *Lord's Supper*: Besides, do not all believe the *Scripture* to be the *Word of God*; and such and such Books to be *Canonical*? And yet there is not one word of this in the *Apostles Creed*, tho' there be of the *Church*; as likewise there is not of the *Sacraments*, of *Grace*, *&c.* And if the Objection were of any force, 'twould as certainly defeat the *Nine and Thirty Articles* as Pope *Pius*'s *Creed*, neither the one Profession, nor the other being expresly in the Symbol of the Apostles. And not only these, but likewise the *Nicene Creed*, and St. *Athanasius*'s *Creed*, which are no more *expresly* in the Apostles Creed than the former; and consequently the *Primitive Church* would as certainly be cast out for *Heterodox*, if the Objection prov'd any thing, as any now in being.

Object. All the Particulars in this Profession were not undoubtedly believ'd by all, before the Decrees were made at *Trent*.

Answ. Suppose they were not: Neither was the *Canon* of *Scripture*, which the Church of *England* receives, undoubtedly believ'd by all in the Primitive times. The *Second Epistle* of St. *Peter* was doubted of by many: So was the Epistle of St. *James*; so that of *Jude*; So the *Second* and *Third*

of

of St. *John.* And this for many Years after the Deceaſe of the Apoſtles; and yet now they are here receiv'd as the *Unqueſtion'd Word of God.* So that 'tis certain, there's ſome means left by God by which, that which was heretofore doubted of by many, may be at preſent out of queſtion, and a certain matter of Faith.

Object. There's no Authority upon Earth can make a New Article of Faith.

Anſw. There's an Authority, which can *declare* a thing to be of Faith, which was not before *expreſly* ſo believ'd by all: Otherwiſe how came the now mention'd *Books of Scripture,* which were heretofore queſtion'd, to be now a matter of our Faith? And if there be not ſuch an Authority as this allow'd in the Church of Chriſt, what Chriſtianity can there be? Since without this there could be no Peace or Unity in the Church, nor any Controverſie ended. Was it not by this Authority the *Non-neceſſity of Circumciſion* was declar'd by the Apoſtles, againſt the Believing *Phariſees, Act.* 15? 'Twas by this ſame Authority, the *Conſubſtantiality of the Son* was declar'd againſt the *Arians*; The *Divinity* of the *Holy Ghoſt* againſt the *Macedonians*; *Non-rebaptization* againſt the *Africans.* And ſo of many other Points call'd in queſtion, nay abſolutly denyed, by Learned Men and Chriſtians. And this Authority is own'd by the Church of *England, Art.* 20. otherwiſe how could ſhe pretend to declare and determin poſitively ſo many difficult Points in her *Nine and Thirty Articles,* which before that, and even at preſent are doubted of by ſo many Learned Proteſtants, who Read and think they underſtand the Scripture?

Object. This Authority can declare only ſuch Points,

Points, as may be warranted by Holy Scripture, and ſuch as theſe are the Subject of the *Nine and Thirty Articles*: but as for *Pope* Pius's *Creed*, 'tis but the Invention of Men.

Anſw. I have ſhew'd above, all the Articles of this Creed to be founded upon *Scripture* and the *Authority* of the moſt-Eminent Men in the Primitive Church. And let but any one lay aſide the Bent of Education, and he'l find the *Nine and Thirty Articles* not ſo expreſs in Scripture, as theſe of Pope *Pius*. *The Proceſſion of the Holy Ghoſt from the Father and the Son*, Art. 5. *Two whole and Perfect Natures in one Perſon, never to be divided in Chriſt*, Art. 2. Where are theſe ſo plain in Scripture, that one who has not been Educated to the Belief of them, might not eaſily call them in queſtion; ſince there is no mention either of *Proceſſion* or *Perſon* throughout Holy Writ? Might not the ſame doubt be made of the *Number* of *Canonical Books*, and of the *Sacraments*; Neither of them being determin'd in Scripture? Is it not the ſame of *Original Sin*? If a Man could not believe any of theſe Articles, becauſe they are not expreſs'd in Scripture, who can help it?

Thus we ſee all the reaſons, that are pretended for the rejecting Pope *Pius*'s *Creed*, equally to ſtand in force againſt the *Nine and Thirty Articles*, nay and againſt the *Nicen* and *Athanaſian Creed*: And that to receive theſe Two, and then withſtand the Creed of this Prelate, is not ſo much of Reaſon, as of Obſtinacy or Humor; which ſtill appears more evident, when having caſt by this Creed of Pope *Pius*, they readily, ſubſcribe to the *Nine and Thirty Articles*, which are urg'd with greater Difficulty, and have the ſame Objections againſt them, as the *rejected Creed*.

FINIS.

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